GRAMMAR.

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THE ARTICLE.

1. *Definite article.*—In Ladakhi the definite article has almost entirely lost its individuality. It has become an essential part of the word to which it is added. This fact is most plainly shown in the case of adjectives, most of which are quite unable to adapt their article to the gender of the substantive they belong to. Thus *chenmo*, great, invariably retains the feminine article *mo*, whilst *chugpo*, rich, retains the masculine article *po*.

The gender of the article agrees with that of the noun in the case of living beings. Thus the feminine articles *ma* and *mo* are met with in *senggemo*, lioness; *jamo*, hen; *khyimo*, bitch; *shema*, lady; whilst the masculine articles *po* and *bo*, *pa* and *ba*, are found in *rgyalpo*, king; *thapa*, Indian; *dagpo*, owner; *khyirapa*, hunter; *ladagspa*, Ladakhi.

NOTE.—The word *shamma*, man or woman of Sham, Lower Ladakh, retains the article *ma* for masculine and feminine. Here we may have a similar case of contraction as in *samma* for *sampar*, see Verb Supine. Probably the masculine form was *shampa* originally and contracted to *shamma*.

Compound words.—The definite articles, though they must necessarily be considered as forming an essential part of the word they are connected with, are dropped for one reason only, *viz.*, for forming compound words. Thus *rkangpa*, foot, and *lagpa*, hand, form the compound *rkanglag*, hand and foot.

The Ladakhi has two kinds of compounds :

a. Copulative compounds. In these the compound simply shows the result of adding the ideas of the two or more original words. Examples: *rkanglag*, hand and foot, or limb; *drangdro*, cold and warmth, or climate; *jashrag*, bird and wild fowl, or all birds.

b. Determinative compounds. In these one of the constituent parts (either the first or the second) is the attributive adjunct to the other. Examples : *buzhung*, the little boy; *chugthrug*, the rich child; *chumig*, the eye of water, the well; *shingsta*, the horse of wood, the carriage; *gurkarmarser*, the tents, which are white, red and yellow.

Remark.—If compounds are formed of words of two syllables, which have no article, the second syllable is dropped, as if it were an article. Examples: *sengthrng*, the lion's child (a name), formed of *sengge*, lion, and *thruggu*, child; *bartsi*, the cow-herd, formed from *balang*, cow, and *rtsivo*, shepherd.

2. *Optional article.*—From the definite article the optional article *bo* or *po* seems to have developed. It may be added to any word, whether it is already provided with the definite article or not. By adding the optional article the word is emphasized. Examples: *migpo*, the eye; *i shemabo*, this lady.

3. *Indefinite article.*—The numeral *cig*, one, assumes three forms, when used as indefinite article. *Cig* is used if the preceding word ends in *g*, *d*, or *b*; *shig* is used if it ends in *s*; and *zhig* in all other cases. Examples: *zhagcig*, a day; *lasshig*, a work; *nyungmazhig*, a turnip.

Cig, when placed after a collective or a plural, means some. Examples: *chuzhig*, some water; *phezhig*, some flour; *chumigzhizhig*, some four wells.

Instead of *cig*, *rig* is sometimes said, *e.g.*, *nyenrig in*, it is a friend.

In Lower Ladakh *ig* or *ik* is used as indefinite article, *e.g.*, *shaig*, some meat; *meig*, some fire, especially with stems ending in a vowel.

THE SUBSTANTIVE.

DECLENSION.

The case endings are the following:—*Nominative* and *Accusative*: No ending, unless they take the optional article *bo*.

Genitive: *i*, with doubling of the last consonant of the stem, if it ends in such.

Instrumental: *is*, with doubling of the last consonant of the stem, if it ends in such. If the final is a vowel, only *s* is added. The Instrumental is also expressed by *dang*, *rgonas*, and similar postpositions.

Dative: *la*; often *a* is only pronounced.

Locative: *na*. This ending is very rarely used; instead of it we find *la*, or the postposition *nangna*, in, with the Genitive.

Ablative: *nas*. Instead of this *nangnas*, out of, and similar postpositions are often used.

Terminative: *ru*, *du*, *su*, very rarely used. Instead of these *la* or postpositions, for instance, *tsa*, near, are frequent.

EXAMPLES.

	las, work.	mi, man.
Nom.	*las*, or *lasbo*	*mi*, or *mibo*
Acc.	,, ,,	,, ,,
Gen.	*lassi*	*mii*
Instr.	*lassis*, or *lasdang*	*mis*, or *midang*
Dat.	*lasla*	*mila*
Loc.	*lassi nangna*, and *lasla*	*mii nangna* and *mila*
Ablat.	*las nas*, or *lassi nangnas*	*minas, mii nangnas*, or *mii chogsnas*
Term.	*lasla*	*mila*, or *mii tsa.*

USE OF THE CASES.

The Nominative.—This case takes no ending but the optional article.

The use of the nominative is more limited in Ladakhi than in most Aryan languages, because transitive verbs are construed with the instrumental. The nominative is used then :

1. For both subject and predicate in such sentences, the predicate of which is not a verb, and in which *yod, in, dug*, have, is, are; *chen*, to become ; *song*, been, become, etc., serve as copula. Examples: *khangpa thonpo yod*, the house is high; *drongkyer dei nangna thsongpa mangpa dug*, in that town are many merchants.

2. As the grammatical subject of all intransitive verbs. Example : *chu draggi nangnas bing dug*, the water comes out of the rock.

NOTE.—Beginners must take care not to consider all active verbs as transitive; active intransitive verbs, such as go, run, etc., must be construed with the nominative. Example : *nga gyogspa drulte yongspin*, I came, running fast.

3. The verbs to have, to get, to need, to desire, take the nominative for the thing needed, desired, etc. Example : *ngala gonces shig yod, thobsong, rgoshes yod*, I have, have received, need a coat.

4. The nominative is used as vocative. Example : *kye tsovo*, O Lord ! *wakun*, O you all !

The Accusative.—This case takes no ending but the optional article. It is used :

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1. For the direct object as in the Aryan languages, but not so often, as the dative with *la* is often used instead of it. Examples: *bomo de thongspin*, I saw that woman ; *khyis mila thams*, the dog bit the man.

2. The accusative stands with some postpositions. For instance, with *dang*, with ; *thsogse*, like, etc. See under Postpositions. Examples : *dridang*, with the knife ; *shangkhu thsogse*, like a wolf.

3. The accusative stands idiomatically in some absolute phrases of time and manner. Examples : *ngamo*, in the morning ; *phidro*, in the evening ; *nanning*, last year ; *ruspa thonpo*, as regards birth [he is] high.

In many cases, however, the *la* of the dative may be added. Example : *ngamola yong*, come in the morning.

Note 1.—The optional article *bo*, though it is used for all cases is especially found with the nominative and the accusative. If *bo* is used with a case, which has an ending, it takes the ending itself. Example : *I mibos dezug zers*, this man said so.

Since *bo* emphasizes the word to which it is joined, it forms an equivalent for the classical particle *ni*, which generally appears as *ning* or *nig* in Ladakhi.

Note 2.—Use of *ni, ning, nig* in Ladakhi : The chief function of *ni*, etc., is that of distinguishing the subject from the predicate, if the predicate is not a verb. Example : *ri thonpo in*, is either ' it is a high hill ' or ' the hill is high.' *Ri ning thonpo in*, can only mean ' the hill is high.' See *ni* also under Reduplication of the Verb and under Conjunctions.

The Genitive.—The genitive always stands before the word to which it relates. Example : *rgyalpoi khar*, the castle of the king ; *dambai chos*, the holy religion.

As predicate the genitive sometimes stands by itself. Then the word to which it would belong as attribute is omitted. Example : *thsasbo sahibbi innog*, the garden is the Sahib's, instead of *thsasbo sahibbi nor innog*, the garden is the Sahib's property.

1. Although the subjective, objective, and partitive genitive may occur occasionally in Ladakhi, the genitive generally expresses a " possession." A quality may be considered as a possession, and therefore an adjective takes the genitive as soon as it is placed before its substantive. Example : *dambai chos*, the holy religion = the religion of holiness.

2. Most postpositions govern the genitive. Example : *amai phila*, for the mother ; *chui nangna*, in the water ; *mii dunla*, before the man. See Postpositions.

3. The *sang* of the comparative often governs the genitive. Example : *thsangmai sang thonpo*, higher than all.

NOTE 1.—*Ai* is generally pronounced like the German *ä* or *e*.

NOTE 2.—Stems ending in a vowel, especially those ending in *i* and *e*, very often form their genitive in *si*. Example : *Ishesi khangpa*, Ishe's house.

The Instrumental.—

1. In stems ending in a consonant, the *s* of the ending *is* is frequently combined with the *i* to a long *i*, so that the pronunciation of the instrumental is very much like that of the genitive. In stems ending in a vowel, the *s* is pronounced as *e* or *i*—thus *mangpos* = *mangpoe*. [In the dialects of some villages near Leh the *s* is distinctly heard, and in Leh itself this pronunciation is not considered " foreign."]

NOTE.—Stem sending in a vowel, especially those ending in *i* and *e*, very often form also their instrumental in *si*. Example : *memesi zers*, grandfather said.

2. Besides the instrumental with a case ending, the Ladakhi has one formed with *dang* or other postpositions. We must distinguish between the two :—

(*a*) the instrumental with a case ending is the case of the agent. In transitive sentences it takes the place of the nominative in English. Example : *ngas specha de silpen*, I have read that book.

NOTE.—Only in a few idioms is this instrumental not used instead of the nominative. Examples : *kho miggis dzinna midug*, he cannot see well with the eye ; *ringgo khas khors*, the summits are covered with snow ; *khas hlobba zum*, learn it with the mouth (by heart).

(*b*) the instrumental with *dang*, etc., is used, if the person or thing performing an action makes use of further means for that purpose. Example : *rgyalpos mizhig raggi dang saddug*, the king kills a man with the sword. *Dang* is often strengthened by the addition of *nyampo*, together.

Other postpositions which imply an instrumental sense are : *rgonas* and *khanas*, through, with the genitive. Example : *mi dela mul mangpo las cocessi rgonas* [or *khanas*] *thob*,—that man got much money by working [doing work].

The Dative.—The dative is not so particularly the case of the indirect object as an intensified form for the direct object. The ending *la* is, in ordinary conversation, simply pronounced as a short *a*.

The dative is especially used to denote the possessor, etc., with the verbs to have, to receive, to need. Example : *ngula khangpa zhig, yod-thob, rgos*, I have, have got, need a house.

In many cases the dative points out the sufferer in the indirect passive formation (see Verb, passive). Examples : *ngala yasha corug,* I am loved ; *khyi des mi zhigla thamstog,* a man was bitten by the dog.

The dative answers, moreover, the questions, ' where ? ' and ' where-to ? ' and has consequently assumed the functions of the terminative and locative. Examples : *mi de lela charug,* the man goes to Leh ; *ngai lagla berka zhig yod,* in my hand is a stick.

NOTE.—The word *lagpa,* hand, drops the article *pa* in the dative case.

The suffix *la,* when added to an infinitive, means ' for ' or ' in order to.' Thus *cocesla,* in order to do it. (See Verb, supine).

The Locative.—Though people on the whole are not very discriminate in distinguishing this case from the terminative in *la,* still it must be borne in mind that the terminative especially denotes motion to a place, and the locative rest in a place.

The pure locative in *na* is practically not used in Ladakhi, but in its place either the dative or the locative postpotion *nangna* with the genitive. Example : *khangpai nangna cogtse zhig yod,* in the house is a table.

NOTE 1.—The postposition *nangna* is, moreover, used to represent the prepositions ' between ' and ' among,' which really express a locative relation. Example : *nyiskai nangna khyad chenmo zhig yod,* there is a great difference between the two.

NOTE 2.—In some adverbs of place the locative ending *na* is used before the terminative ending *ru,* for instance *inaru,* here ; *anaru, denaru,* there, also *inanas,* from here ; *ananas,* from there, show the *na.*

The Ablative.—The pure ablative, formed by adding *nas* to the stem, is more frequently met with than the pure locative. The termination besides being used with pronouns (adverbs) and numerals, is also used with substantives. Examples : *ganas,* from what ? *anas, denas,* from that, since ; *inas,* from this, since ; *cignas,* from a (or one) ; *zhingnas,* from the field.

In many cases, however, the ablative is expressed by the postpositions *nangnas,* out of ; *dunnas,* from the presence (of persons) ; *chogsnas,* from the direction of ; *khanas,* from above ; *yognas,* from below, etc. Examples : *chui nangnas,* out of the water ; *mii dunnas,* from the man ; *tsangspoi chogsnas,* from the river.

The pure ablative in *nas* is used :

1. With the postposition *pharla,* for, during. Example : *lo mangponas pharla,* for many years.

NOTE.—The postposition *pharla* is used if the action or condition, expressed by the verb, is progressive over the period. If a definite period be meant, then *nonte* (*lonte*) or *songste* must be used. Thus *lo mangpo nonte*, many years since, if the action is not progressive.

2. Some verbs have their object in the pure ablative, for instance, *rgyalces*, to conquer, and *drices*, to ask (but both may also have the dative). Examples: *rgyalpo dravonas rgyalsong*, the king conquered the enemies; *mi des nganas driva zhig dris*, that man asked me a question.

3. Very frequently the pure ablative is used to denote the locality from which something issues. Thus *lenas*, from Leh; *ladagnas* from Ladakh; *khangpanas*, from the house; *namkhanas*, from the sky (heaven); *zhingnas* from the field.

4. To indicate the material of which a thing is made: *shingnas*, of wood; *sanas*, of earth; *lcagsnas*, of iron.

NOTE 1.—In some villages the ending *nas* is used instead of the *na* of the locative, especially in the case of adverbs and postpositions. Thus *nangnas* (instead of *nangna*), within; *gyabnas*, behind; *inas*, here; *anas*, there.

NOTE 2.—The ending *nas* is generally pronounced *nä*.

The Terminative.—This case denotes the aim of an action as well as the motion towards that aim or end.

The true terminative, ending in *ru*, *du*, etc., is almost entirely lost in Ladakhi. Instead of it, the dative has come to be used. In certain cases, however, postpositions are preferred. Thus for motion towards persons or being near them, *tsa*, near. Instead of *tsa* the adverb *deru*, there, is also occasionally used. Example: *abai tsa song* or *abaideru song*, go to the father.

The true terminative is found still:

1. With many pronouns, to form adverbs; thus *iru*, here; *aru*, there, thither; *deru*, there, thither; *zhanmaru*, to the other; *thsangmaru*, to all; *garu*, where, to which.

2. A substantive which always uses the pure terminative is *id*, mind. Example: *iddu borces*, keep in mind.

THE PLURAL.

The plural of Ladakhi has no ending or suffixes, but is indicated by words expressing the idea of multitude. The most frequently used of these words are the pronouns *thsangma*, *thsanka*, *kun*, *sag*, all; *mangpo*, many; *khacig*, several, some, besides all the numerals. All words denoting the plural must be placed after the word which they multiply, and

have the case endings added to them. Example : *bomo kunnis* (= *gunnis*) *gonces thrus*, the women washed clothes.

thsangma, all, frequently takes the pronoun *de*, those, between itself and the substantive, thus *mi de thsangma*, all those people.

Distinction between *thsangma, thsangka, kun*, all :—

thsangma and *thsangka* mean ' all ' in a literal sense, if no person or thing is omitted. Example : *sipa de thsangma shor*, all the sepoys (every sepoy) ran away.

kun means ' all,' when a number of people is spoken of in a loose way. Example : *sipa kun shor*, the sepoys ran away (if possibly a few remained). *kun* is mostly used with living beings.

thsangka in particular means altogether, thus *ngazha thsangka*, we altogether.

Note.—*thsangma* is also used with the singular to denote the whole. Example : *zhing de thsangmala chu ranrgos*, the whole field must be irrigated.

THE ADJECTIVE.

Position.—If an adjective be joined to a substantive as its attribute, in ordinary language it usually stands after the substantive. Examples : *sta rgyalla*, the good horse ; *chu tsante*, hot water.

Idiomatically we find the adjective before its substantive in certain phrases. Examples : *dambai chos*, the holy religion ; *snganmai dus*, the previous time ; *zangpoi lugsla*, in a good way.

Especially those adjectives which denote names of nations are placed before the substantive, the *i* of the genitive being joined to the pure stem. Examples : *boddi thrimsla*, according to Tibetan custom ; *angrezi specha*, English books.

Adjectives with the ending *can*, having, partake of the nature of participles and mostly stand before the substantive. Examples : *dugcanni rul*, the poisonous snake ; *rgyugkhanni sta*, the running horse.

If a participle or an adjective in *can* stands after the substantive, it generally takes the pronouns *de* or *di* or a numeral. Examples : *lug rucho canzhig*, a horned sheep ; *sta rgyugkhan de*, the running horse.

If the adjective is placed after the substantive, it takes the case endings, unless it is followed by a pronoun or a word denoting the plural, in which case the latter would take the ending. Examples : *chospa zangpos izug molsong*, the pious man said so ; *sta rgyalla des rtsa mangpo zarug*, the good horse eats much grass ; *mi khaspa kunni thsodla*, according to the idea of clever men.

Gender.—A few adjectives, when joined to a substantive denoting a living being can adapt their article to the gender of the substantive.

In the first place *rgadpo-rgadmo* must be mentioned here. It means 'old' when said of living beings. Examples: *sta rgadpo*, the old horse; *stargodma rgadmo*, the old mare; *rgyalpo rgadpo*, the old king; *rgyalmo rgadmo*, the old queen.

Then those adjective-substantives which denote names of nations and types of religion are subject to change of gender. They correspond to *angresi*, *boddi*, *ladagsi*, etc., but whilst the latter occur only in an attributive connection, the former are used to form the predicate. Examples: *mi de bodpa*, *angrespa*, *mashikapa in*, that man is Tibetan, English, Christian; *bomo de bodmo*, *angresma*, *mashikama in*, that woman is Tibetan, English, Christian. Compare under Definite Article.

The *Comparative* in Ladakhi is expressed by *sang* which governs the genitive. Example: *ngai khangpa i khangpai sang rgyalla yod*, my house is better than this one.

Infinitives drop the genitive ending before *sang*. Example: *dagsa las coces sang monlam tabces rgyalla yod*, now we had better prey than work.

NOTE.—Many people, especially in Lower Ladakh, are not strict in using the genitive, so that *sang* seems to govern the accusative at the same time. Example: *bongngu sang sta che*, the horse is bigger than the ass.

For strengthening the *sang* of the comparative the words *theb*, more, and *mangnga*, much, are often added. Example: *ngai khangpa i khangpai sang theb rgyalla yod*, my house is better than this one.

NOTE.—*mangnga* is often used without *sang* to express the comparative. Example: *kho mangnga sogpo* (or *rtsogpo*) *song*, he became still worse.

The Superlative.—It can only be expressed by using the comparative with reference to 'all.' Example: *mi thsangmai sang rgyalla*, the best man (the man, better than all). A very high degree of a quality is often expressed by adverbs such as *mā*, very; *ldingse*, really; *manna*, totally. Examples: *mā gyalla*, very good; *ldingse rtsogpo*, really bad; *manna zhigste*, totally destroyed.

NUMERALS.

Cardinals.—The connecting syllable between tens and units in most case is composed of (1) the first consonant of the stem of each ten, (2) a vowel, (3) the otherwise silent first consonant of the stem of the unit, called *phul*.

The *phuls* of the units are the following: 1 *g*, 2 *g*, 3 *g*, 4 *b*, 5 —, 6 —, 7 *b*, 8 *b*, 9 *d* (pronounced *r*).

Example: In 43 the first consonant of the ten is *zh*, the *phul* of 3 is *g*, between the two the vowel *a* is placed and thus the connecting syllable *zhag* is obtained. The cardinals are the following :

1	*cig.*	36	*sumcu so rug.*	
2	*nyis.*	37	„	*sob dun.*
3	*sum.*	38	„	*sob gyad.*
4	*zhi.*	39	„	*sor gu.*
5	*shnga, rga.*	40	*zhibcu.*	
6	*drug.*	41	*zhibcu zhag cig.*	
7	*rdun.*	42	„	*zhag nyis.*
8	*rgyad.*	43	„	*zhag sum.*
9	*rgu.*	44	„	*zhab zhi.*
10	*scu.*	45	„	*zha nga.*
11	*cugcig.*	46	„	*zha rug.*
12	*cugnyis.*	47	„	*zhab dun.*
13	*cugsum.*	48	„	*zhab gyad.*
14	*cubzhi.*	49	„	*zhar gu.*
15	*conga.*	50	*ngabcu.*	
16	*curug.*	51	*ngabcu ngag cig.*	
17	*cubdun.*	52	„	*ngag nyis.*
18	*cobgyad.*	53	„	*ngag sum.*
19	*curgu.*	54	„	*ngab zhi.*
20	*nyishu.*	55	„	*nga nga.*
21	*nyishu tsag cig.*	56	„	*nga rug.*
22	„ *tsag nyis.*	57	„	*ngab dun.*
23	„ *tsag sum.*	58	„	*ngab gyad.*
24	„ *tsab zhi.*	59	„	*ngar gu.*
25	„ *tsa nga.*	60	*drugcu.*	
26	„ *tsa rug.*	61	*drugcu rag cig.*	
27	„ *tsab dun.*	62	„	*rag nyis.*
28	„ *tsab gyad.*	63	„	*rag sum.*
29	„ *tsar gu.*	64	„	*rab zhi.*
30	*sumcu.*	65	„	*ra nga.*
31	*sumcu sog cig.*	66	„	*ra rug.*
32	„ *sog nyis.*	67	„	*rab dun.*
33	„ *sog sum.*	68	„	*rab gyad.*
34	„ *sob zhi.*	69	„	*rar gu.*
35	„ *so nga.*	70	*duncu.*	

71	*duncu*	*don cig.*	86	*gyadcu*	*gya rug.*
72	„	*don nyis.*	87	„	*gyab dun.*
73	„	*don sum.*	88	,,	*gyab gyad.*
74	„	*don zhi.*	89	„	*gyar gu.*
75	„	*don nga.*	90	*gubcu.*	
76	„	*dun drug.*	91	*gubcu*	*gog cig.*
77	„	*don dun.*	92	„	*gog nyis.*
78	„	*don gyad.*	93	„	*gog sum.*
79	,,	*don rgu.*	94	„	*gob zhi.*
80	*gyadcu.*		95	,,	*go nga.*
81	*gyadcu*	*gyag cig.*	96	„	*go rug.*
82	„	*gyag nyis.*	97	,,	*gob dun.*
83	„	*gyag sum.*	98	„	*gob gyad.*
84	„	*gyab zhi.*	99	„	*gor gu.*
85	,,	*gya nga.*	100	*gya.*	

In ordinary speech it is often not considered necessary to pronounce the numbers in full as given, and in such as are composed of tens and units, the tens are omitted, because they are sufficiently indicated by the connecting syllable. Thus instead of *sumcu so rug* it is enough to say *sorug.*

gya has the phul *b*, which is sounded with the unit in some multiplications of *gya* : 100 *gya*, 200 *nyibgya* or *nibgya*, 300 *sumgya*, 400 *zhibgya*, 500 *ngabgya*, 600 *druggya*, 700 *dunoya*, 800 *gyabgya* or *gyadgya*, 900 *rgubgya*, 1,000 *stong cig* or *stongthrag cig* ; 10,000 = *thri cig* or *thrithso cig* ; 100,000 *bum cig* or *bumthso cig.*

In multiplications of 1,000, 10,000, 100,000, etc., the multiplying unit is placed after the higher number : *bumthso sum* 300,000.

There are no connecting syllables between the higher numbers, thus 1899 = *stong cig gyadgya gubcu gor gu.*

Reduplication of the cardinals. If the number ' one ' be reduplicated, its meaning is intensified. Example : *mi cig cig iru hleb,* only one man has come here, *cig cig* = only, alone, single.

If another number (than one) be reduplicated, it is referred to several possessors, and the reduplication serves to express the pronoun ' each.' Examples : *ngala girmo drug thob,* I have got six rupees; *hlapa kunla girmo drug drug thob,* each labourer has received six rupees ; *phed phed,* ½ each.

NOTE.—In compound numbers (also in fractional ones) only the latter part of the composition is reiterated. Examples : *phed ang drug drug,* 5½ each; *phed*

ang nyibgya nyibgya, 150 each ; *pheddi phed phed,* ¼ each ; *gya dang nyishu nyishu,* 120 each.

The suffixes *ka* and *ko* :—*ka* or *ko,* when added to a cardinal number, serves to express the conjunction ' together,' see also Plural *thsangka.* Examples : *daysa i hlui nangnas kangmig sumko tang in,* now we shall sing from this song the three verses together ; *ngatang nyiska,* we two together.

Ordinals.—With the exception of *dangpo,* the first, the ordinals are simply formed by adding *pa* to the cardinals ; thus *sumpa,* the third ; *nyishu tsag sumpa,* the twenty-third.

The Ladakhi makes also use of the termination *ngola* for the notation of the numbers of years, months and days. Examples : *lo nyis ngola,* in the second year ; *lza sum ngola,* in the third month.

For the notation of years and days also a very peculiar system of numbering is used. The series runs as follows :

diring, to-day, reckoned as first day ; *thore (thoras),* to-morrow, or second day ; *nangsla,* day after to-morrow or third day ; *zhesla,* fourth day ; *rgusla,* fifth day ; *scusla,* sixth day.

diring, to-day, the first day ; *dang,* yesterday, second day ; *kharsang zhag,* day before yesterday, third day ; *ngunma zhag,* fourth day.

dalo, this year, reckoned as first year ; *nanning,* last year, second year ; *shenning,* year before last, third year ; *rguning,* fourth year ; *scuning,* fifth year.

dalo, this year, first year ; *nangpar* or *nangmo,* next year ; *sangpar,* year after next.

NOTE.—*kharsang zhag* and *ngunma zhag* are also used indefinitely, but definitely in enumeration.

Adverbial Numerals.—Such as ' firstly,' ' secondly,' can be expressed by the ordinals *dangpo, nyispa,* etc. Very often instead of them *goma,* at the beginning, and *denas,* then, are used. ' Once,' ' twice,' etc., are expressed by placing *lan, thser,* or *lanthser* before the cardinal. Thus *lancig,* once ; *thser sum,* three times ; *lanthser scu,* ten times.

Also *res,* times (sometimes turn, it is his turn, etc.), may be mentioned here. Example : *darung gyabres sum dug,* we shall shoot again three times (in turns).

Fractional Numerals.—Only *phed,* half, seems to be in general use. With its help ' one-fourth ' = *pheddi phed* has also been formed. In the school *cha,* part, placed after the cardinal is used : *sumcha cig,* one third ; *sumcha nyis,* two third parts.

THE PRONOUN.

Personal pronouns.—Those specially used in Ladakhi are the following :—

	Singular.	Singular respectful.
1st Person	*nga, ngarang,*	....
2nd Person	*khyod, khyorang,*	*nyerang.*
3rd Person	*kho, khorang,*	*khong.*

	Plural.	Plural respectful.
1st Person	*ngazha, ngatang,*	....
2nd Person	*khyozha,*	*nyezharang.*
3rd Person	*khokun (gun),*	*khongkun (gun).*

Though *ngazha* and *ngatang* in many cases may be used alternatively, now and then only the one or the other ought to be used. When connected with a numeral, the idea of the numeral is emphasized by *ngatang.* This is most plainly seen with *thsangma,* all. Example : *ngatang thsangma sdigcan in,* we all (all men) are sinful. *Ngazha thsangma sdigcan in,* we all are sinful, might be said by some thieves.

The compositions with *rang* can always be used instead of the simple pronouns.

Possessive pronouns.—They are formed from the personal pronouns by putting the latter in the genitive, thus *ngai, ngarangngi,* my ; *ngazhai,* our.

One possessive pronoun alone does not seem to be derived from a personal pronoun in the way indicated. This is *ngati,* our, (generally used only for the narrowest circle, that is, for things or persons belonging to our house and family). *ngati* might be taken for a genitive, but a nominative *ngad* does not exist. Perhaps it was contracted from *ngatangngi* or developed from *ngedkyi.*

The use of the possessive formed from the personal pronoun is more limited than in English for the following reason :

If the possessive pronoun does not belong as attribute to the subject of the sentence, but agrees with the subject (which may be in the instrumental) in number and person (or nature), then the possessive pronoun is generally expressed by the reflexive *rangngi,* own. Examples : *khos rangngi aba thongs,* he saw his (own) father ; *ngas rangngi ama sralrgos,* I must feed my mother.

If the object of the sentence is a living being (which is generally the case in a sentence with to have, receive, need, etc.), then it exercises over the possessive pronoun the same influence as formerly did the subject of the sentence ; the possessive pronoun, therefore, must be expressed by *rangngi*, if it agrees with this object. Example : *mi dela rangngi gonces logste thob*, the man has got his coat again.

In all cases *rangngi* may be replaced by the respective personal pronoun, which is a compound with *rang* (after being put in the genitive). Then the subject of the sentence is generally omitted. Example : *ngarangngi ama shralrgos*, I must feed my mother ; instead of *ngas ngarangngi ama shralrgos*.

Reflexive pronouns.—The use of *rang* and its compounds has been described under possessive pronouns. When used emphatically, *rang* alone is never used, but always compounds with *rang*. Example : *zampa khorang zhigthsar*, the bridge itself was destroyed.

In the case of the same person being the subject and object of an action, the reflexive pronoun is paraphrased. Example : *khos rangngi zugspola rdungs*, he beat himself.

There exists also a reduplicated form *rangrang*. It is used (but not necessarily) with the plural for expressing ' each his own.' Example : *khot hsangmas rangrangngi khangpala zabthrod tangs*, they all decorated each his own house.

Use of *rere* :—*rangrang* may still be re-inforced by adding *rere*, each. Example : *kho thsangmas mi rere rangrangngi khangpala zabthrod tangs*, they all decorated each his own house.

If *re* stands in simple form (not reduplicated), it means ' one ' or ' some.' Example : *lo rela churud cig yongdug*, in some years a flood comes,

Sometimes *re* is to be met with three times in a single sentence, with the verbs to have, to receive. In the first case reduplicated with the possessor, then single with the object of possession. Example : *mi rerela jau re thob*, every man received a *jau* (a coin).

The reduplicated *rere* with the possessor may be dropped, and the remaining single *re* with the object means ' about one each.' Example : *mikunla jau re thob*, they received about each one *jau* (not quite certain, if really all received it).

Reciprocal pronoun.—The English ' each other ' or ' one another ' is rendered by ' one — one.' Example : *ciggis cig sad*, one killed one, they killed one another.

Demonstrative pronouns.—The most frequently used ones are *i*, this, and *a*, that, which both stand before the word they point out. Examples: *i mibo deru thongspin*, I saw this man there; *a lamla drulshig*, go by that road.

Rather more seldom used are *di*, this, and *de*, that, which commonly stand after the word which they point out. Example: *nasthsul de yamtsan zhig in*, that event is strange.

The pronoun *de* may be strengthened by the ending *na*, and so arises the pronoun *děna*, the same, the very same, which stands before the word which it points out. Example: *děna mi dang thugsong*, I met with the same man.

In the Rongpa dialect (uppermost Ladakhi), instead of *děna, deka* is used.

All these pronouns, when standing by themselves, generally take the optional article. Thus *ibo*, this; *abo*, that; *děnabo*, the same.

Interrogative pronouns.—In Ladakhi the following are used: *su*, who, for persons; *ci*, what, for things. Both are used indefinitely and independently. Examples: *ci in*, what is the matter? *ci corug*, what are you doing? *su yongdug*, who comes?

ga, which, is used for persons as well as for things attributively. Examples: *ga khangpala thaddug*, which house do you like? *ga mi dang thugsong*, which man did you meet?

ga, when used independently, always points out a definite thing or person. Example: *gabola thaddug*, which do you like? (in a choice).

NOTE.—*su* reiterated, assumes the meaning of some, several. Example: *susu hlebthsar*, several (out of a certain number) have arrived. It is also used interrogatively in a similar way: *susula hla ma thob*, who (of you) has not yet received his wages?

su — *su* is also used correlatively for expressing 'one — the other.' Example: *su ingngola yongs, su angngola song*, one came here, the other went there.

Relative pronouns.—These are exactly the same in form as the interrogative. They are, however, seldom used. If the subject, object, or adverbial adjunct of the chief sentence be expressed by a subordinate sentence, then the subordinate sentence may be introduced by a relative pronoun.

This is not the case if only an attribute is expressed by a subordinate sentence. Examples: *gabola thadna de nenshig*, take what you like; *sula chagsdug, kho yongdug*, he whom you love is coming. For more particulars see under Conjunctions.

Remarks concerning the Pronouns :—

1. Use of the ending *zug.* The ending *zug* is added to all demonstrative pronouns and to the interrogative pronoun *ga,* in order to generalise their meaning. *Azug, izug, dezug, dizug* mean therefore ' such,' or adverbially ' thus, so.' *Gazug* means ' what kind of ? ' ' how ? ' interrogatively, or adverbially ' just as,' ' as.' *Gazug — dezug* are used correlatively. Example : *gazug shmorug, dezug shngarug,* as you sow, so you will reap.

2. Suffixes added to *su* and *ci.*—To generalise *su,* who, the endings *zhig* or *ang* or *zhig ang* are used ; to generalise *ci, zhig* or *tongzhig* are added. Examples : *suzhig yongnayang, thadto yongin,* whoever comes is welcome ; *citong zhig khyongna gyogspa khyong,* whatever you bring, bring it soon.

THE VERB.

General remarks.—On the whole the verb in the Ladakhi dialect seems to show a progress in respect to its verbal function, as compared with the verb in the classical language. The verb in the classical language may properly be considered as a verbal noun, for, as Conrady distinctly points out, in the classical language the verbal strength of a sentence lies less in the verb itself, than in the subject of the sentence, whether that be used in the nominative or instrumental. From this cause it happens that in the classical language the same verb may be construed with the instrumental or with the nominative, according as it is employed in a transitive or intransitive sense.

The advance which the verb of the Ladakhi dialect exhibits rests in this, that generally speaking it can no longer be alternately construed with nominative and instrumental, but that each separate verb takes one or the other case alone.

There exist a few verbs which are alternatively used with the instrumental and nominative. They are the following :—

	With Nom.	*With Instr.*
thugces	to meet	to touch.
threlces	to be ashamed	to abuse.

Sometimes also :—

thongces	to look like	to see.
thsorces	to sound like	to hear.
hlabces	to learn	to teach.

The last not in all cases, because a verb *hlobces*, to learn, seems to exist: *khas hlobba zum*, learn by heart.

Thus it comes that the transitive or intransitive force of the sentence no longer lies in the subject alone, but has been partly transferred to the verb.

From the above it follows, that the Ladakhi verbs fall into two great groups, transitive and intransitive, according as they take the nominative or instrumental. According as they denote an action or a condition, they can be divided into active and neuter verbs.

There are these four groups formed :

    (1) active transitive
    (2) neuter transitive   } construed with the instrumental.

    (3) active intransitive
    (4) neuter intransitive } construed with the nominative.

This rule is observed strictly by educated people. Others are not always quite strict. Though they will never use the instrumenta with intransitive verbs, they may occasionally use the nominative with transitive verbs. Thus we may hear: *nga cospin*, I did it ; *nga shesdug*, I know it.

Occasionally transitive neuter verbs, especially in Lower Ladakhi, may take the dative instead of the instrumental. Examples: *ngala thsorsong*, *ngala shessong*, I heard it, I knew it.

On the whole the views of Ladakhis as to which group a verb should be placed under agree with those of Europeans. An exception is *thadces*, to like, which always takes the nominative. Example : *nga dela thaddug*, I like it.

STEMS OF THE VERB.

The Ladakhi verb in many cases shows three distinct stems. They are the following :—

1. *The present stem.*—It is found by rejecting the termination of the infinitive. Thus the present stem of *tangces*, to give, is *tang*. The present stem is used in the following forms : Present tense, future tense, negative imperative, infinitive, present participle, gerund in *in*, and supine.

2. *The perfect stem.*—It is formed out of the present stem by adding *s* to the latter. Thus the perfect stem of *tangces*, to give, is

tangs. This *s* is, however, often omitted, and then the perfect stem is not different from the present stem. An *s* is not added:

      (*a*) if the present stem ends in *s*, as for instance in *shesces*, to know; ─

before   ⎰ (*b*) if the present stem ends in *d* and *n*;

an ending ⎱ (*c*) if it ends in *l* and *r*, *s* is also often omitted.

The perfect stem is used in the following forms: Past tense, past participle, gerunds in *te* and *pasang.*

NOTE.—In the Tangthang dialect, the perfect stem is not different from the present stem.

3. *The imperative stem.*—It is formed from the present stem by adding an *s* to the latter and by changing the *a* of the root to *o*. The *s* of the imperative stem is always used before the ending *cig*, and without this ending in stems ending in a vowel. It is also often placed before the ending *tong.* The imperative stem is only used in the affirmative imperative.

NOTE 1.—In the verb *zaces,* to eat, the perfect stem is identical with the imperative stem. It is the only verb which changes the vowel for the past. In simple form the imperative does not take an *s*. Examples: *zo,* eat; *zoshig* ('= *zoscig*, see Laws of sound, p. iv), eat; *zos, zospin,* I ate; *zothsar,* eaten up.

NOTE 2.—The verb 'to go' has two roots—*cha* and *song. Cha* is used in all cases in which other verbs take the present stem; *song* is used for the perfect and imperative stems. Examples: *chaces,* to go; *chain,* going or shall go; *charug, chaad,* we, you go; *songste,* going; *songthsar,* has gone; *song,* go; *ma cha,* do not go.

NOTE 3.—Because the *s* of the perfect and imperative stems is not used regularly, it will always be given with the endings.

FORMS OF THE VERB.

The infinitive.—The Ladakhi infinitive ends in *ces* or *ce* in Central Ladakh, in *cas* in Lower Ladakh, and in *ce* in Rong or Upper Ladakh.

Besides this Ladakhi infinitive, the classical infinitive in *ba* or *pa* is also used sometimes, especially with *phila,* for; thus *inbai phila,* for being so.

The supine.—The Ladakhi endings are *casla, cesla, cea,* according to the respective districts.

Besides this Ladakhi supine, the classical supine in *par* and *bar* is still used in Ladakh. It is never pronounced in full, it generally appears as a simple *a.* If the stem of the verb ends in a consonant, the consonant is

doubled. Examples : *phebar* = *phea*, to be opened; *sampar*=*samma*, to be thought. In certain cases the classical supine must be used :

1. In the respectful construction with *dzadces.* Example : *rgyalpo shmoa dzadsong*, the king ploughed (from *shmoces*, to plough).

2. For the negative of the present with *dug, yod, rag.* Examples : *drulla mi dug, drulla med, drulla mi rag*, does not go.

In most cases the classical supine may be used instead of the Ladakhi. Example : *kho ltaa song*, he went to see, instead of *kho ltacesla song.*

In the classical language as well as in Ladakhi, the supine is sometimes used instead of the gerund. Example : *shicesla ma jigssa, barkhanni khangpai nangla song*, not fearing death, she entered the burning house. In classical language : *achibala ma ajigspar.*

Present participle active.—The Ladakhi ending is *khan*, added to the stem ; thus *tangkhan*, giving ; *drulkhan*, going.

The classical ending *ba* is perhaps hidden in the present in *ad*, thus *yongngad* may be contracted of *yongba yod*, especially as its meaning is approximately ' he is coming.'

Past participle passive.—The Ladakhi endings are *khan* and *skhan.* About the use of the *s*, see Perfect stem. Examples : *shadkhan*, said ; *tangskhan*, given ; *tabskhan*, thrown.

In a few cases the classical endings *ba* and *pa*, or, with *s*, *spa* are used :

1. Before direct speech the announcing verb prefers to take the classical participle. Example : *khos zerpa*, he said.

2. In a form of the past tense the classical participle is used. Example : *cospain* = *cospin*, he did it.

3. It is used vulgarly at the end of any speech, for instance *mi dugpa*, he is not here.

Gerunds.—The Ladakhi makes use of the following three gerunds :

1. Gerund in *te* or *ste* (about the *s* see Perfect stem). In most cases the *te* or *ste* can be translated by the English *ing.* Example : *deru songste*, going there. This gerund is used for connecting co-ordinate sentences with the conjunction ' and,' or for expressing the conjunctions ' while, whilst' in subordinate sentences. Example : *nga deru songste kho iru hleb*, whilst I went there, he arrived here.

It is used for the present participle only adverbially. Example : *thongste sheste las rtsogpo cos*, he did the bad work seeing and knowing (intentionally).

In a form of the pluperfect it is used instead of the past participle. Example : *coste yodpin*, I had done it.

C

2. Gerund in *pasang*. It is a more modern form, and was perhaps derived from *pas* and *yang*. In many cases the *pasang* can be translated by ' because,' in others it is used instead of *te*. Example : *mi mangpo dzomspasang, lamas chos shadda dzads,* because many people had gathered, the lama spoke religion (preached).

3. Gerund in *in*, derived from the classical *gin*. It implies a durative sense (for this reason it can often be translated by ' whilst '), and likes reduplication. Example : *guco tangin tangin dugsong,* they remained here making noise.

Present tense.—

A. *Simple tense.—*Only the present stem is used without any endings :

1. In the negative of the present the negation *mi* is often placed before the simple stem. Examples : *mi shes,* I do not know ; *mi thong,* I do not see.

2. Before the postpositions *na, nayang* and *zana*, the simple present stem is used. Examples : *las cona,* if you do the work ; *las conayang,* although you do the work ; *las cozana,* when doing the work.

B. *Compound tenses.—*

1. *dug*, joined to the stem. Examples : *tangdug,* I, you, he, etc., give, gives ; *shesdug,* he knows. Stems ending in a vowel take *rug* instead of *dug*. Examples : *charug,* he goes ; *berug,* it opens.

Negation : The principal verb takes the classical supine, and *mi* is placed between it and *dug*. Examples : *tangnga mi dug,* does not give ; *yongnga mi dug,* does not come.

2. *ad* (Lower Ladakhi *ed*) joined to the stem of the verb. This *ad* may have been contracted from *bayod, ba* being the ending of the present participle, so that *tangngad* would be the literal translation of I am giving, *yongngad,* I am coming.

Negation : *med* is placed after the supine (or perhaps present participle) of the principal verb. Examples : *coa med,* he is not doing ; *zerra med,* I am not saying.

This form is especially used in lively conversation ; in Lower Ladakh the present in *ed* is used almost exclusively.

3. *og,* joined to the stem of the verb. In Central Ladakh the ending *og* is only used with the auxiliary *in*, to be, and almost only in the third person. Example : *ri ning thonpo innog,* the hill is high. In Lower Ladakh it is also used sometimes with other verbs. Examples : *balang-ngis ibo zana, shiog,* if the cow eats this, she dies.

This *og* is said to be identical with the classical ending *o*, which is used for concluding sentences.

Negation : *innog*, it is; *mannog*, it is not. Other cases are not known.

4. Supine in *in* or *inzhig* and *dug*, if the action of the verb is a lasting one (durative). Example : *las coin (coinzhig) dug*, he is doing work (progressive).

Negation : *mi* is placed before *dug*. Example : *las coinzhig mi dug*, he is not doing work.

5. *rag*, feel, added to the supine of the principal verb. Examples : *ngalla rag*, I am tired ; *skomssa rag*, I am thirsty ; *shessa rag*, I know.

This form can only be used with verbs which denote a perception of the senses (with the exception of sight) or an action of the intellect.

Negation : *mi* is placed before *rag* : *ngalla mi rag*, I am not tired.

NOTE.—*zerrag*, I hear or heard say, is probably a contraction of *zerra rag*.

6. Infinitive in *ces* and auxiliary is not considered good language. Example : *mugces man*, does not bite.

Past or *Preterite*.—Most of the forms express at the same time an action which is finished at the present time, and an action finished at some previous time (perfect, imperfect and pluperfect).

A. Simple forms :

1. Some verbs use the pure present stem for the past. This is the case especially with intransitive and neuter verbs and in the negative. Examples : *jung*, it happened ; *rag*, felt ; *thsar*, finished ; *ma hleb*, did not arrive.

Negation : *ma* is placed before the stem : *ma jung*, did not happen.

2. The pure perfect stem (with *s*) is used. This is one of the most generally used forms. Examples : *thongs*, saw ; *yongs*, came ; *tangs*, gave; *cos*, made.

Negation : *ma* is placed before the stem : *ma thongs*, did not see ; *ma yongs*, did not come.

B. Compound tenses.—

1. *in*, to be, is joined to the past passive participle in *pa*, *ba*, or, with the *s* of the perfect stem, *spa*. Thus the termination *pain*, *bain*, or *spain* is attained, and generally contracted to *pin*, *bin*, *spin*. Examples : *thadpin*, liked ; *cospin*, did ; *yongspin*, came.

Use of this compound tense :

(a) a few verbs use this tense exclusively for the past, for instance *rgoshes* (*rgosces*), to must; *inces* and *yodces*, to be. Thus *rgospin*, must; *inben* and *yodpin*, was.

NOTE.—If there is an *i* in the stem of the verb, the termination is generally pronounced *pen, ben.*

(b) all other verbs form their past tense in *pin, bin, spin* before the *na,* if, of the conditional. Example : *khyorangngis ngala hun tangspinna,* if you had given me news ;

(c) in the principal sentence answering to the conditional sentence, it is good, but not necessary to form the past in *bin, pin, spin.* Examples : *khyorangngis ngala hun tangspinna, nga yongspin,* if you had given me news, I should have come ; *las gyogspa cospinna* [*las*] *cothsar,* if you had done the work quickly, it would be finished ;

(d) the past tense in *bin, pin, spin* is very much used in lively conversation, rather more for the first and second persons than for the third. In Lower Ladakh this form is used almost exclusively.

Negation : *ma* is placed before the stem of the verb : *ma cospin,* did not do ; *ma yongspin,* did not come.

2. *thsar,* finished, is joined to the present stem of the verb. Examples : *las de cothsar,* the work is done (finished) ; *shithsar,* he died (is dead already) ; *songthsar,* he is gone (already).

This form is perhaps the truest perfect of Ladakhi ; it expresses an action, finished in the present.

The verb *zaces,* to eat, uses the perfect stem (*a* changed to *o*) with *thsar* ; *zothar,* eaten [up].

Negation : *ma* is placed before *thsar.* Examples : *las de co ma thsar,* the work is not done ; *sha darung stub ma thsar,* the meat is not yet minced.

3. *song,* gone, became, is joined to the perfect stem of the verb. Examples : *cossong,* made ; *tangssong,* gave ; *zossong,* ate.

This form, together with the form mentioned under 'Simple forms' 2, is approximately the historical perfect of Ladakhi. It is used very much for narrative and with the third person.

Negation : *ma* is placed before the stem of the verb Examples : *ma cossong,* did not do ; *ma tangssong,* did not give.

4. *adpin* is added to the present stem of the verb. This *adpin* is probably a contraction of *ba yodpa in*, *ba* being the ending of the classical present participle active, see also Present tenses 2. From this it follows that this form signifies the continued (sometimes repeated) action in the past. Examples: *nanning ngas Muhan Lal thongngadpin*, last year I saw Muhan Lal several times; *ngas specha de silladpin*, I was continually reading that book.

Negation: *medpin* is placed after the supine (or here perhaps present participle) of the verb. Examples: *silla medpin*, was not reading; *thongnga medpin*, was not seeing.

5. *yodpin* placed after the gerund in *te, ste*, or after the past participle passive in *khan, skhan*. The gerund is more generally used than the participle. Example: *ngas las de coste yodpin*, I had done the work.

Negation: *yodpin* is replaced by *medpin*: *ngas las de coste medpin*, I had not done the work.

6. *tog* is joined to the perfect stem of the verb. This form corresponds to the present in *og*, and very likely is the Ladakhi form for the classical concluding *to*, as we have it in *sgyur to*. Examples: *zertog*, said; *yongstog*, came; *tangstog*, gave.

As regards the use of this form, it reminds us of the past in *thsar*, as it expresses the true perfect. It is used principally with the third person. It is never used with an auxiliary, nor with the verbs have, must.

Negation: *ma* is placed before the stem: *ma zertog*, did not say; *ma yongstog*, did not come.

7. *adthsug* is joined to the present stem. For the derivation of *ad* see 4 *adpin*. In Lower Ladakh, instead of *thsug*, *thsogs*, is said, and this *thsogs*, like, always implies the meaning of something doubtful. For this reason the Lower Ladakhi form in *thsogs* may be considered as a form of the dubitative. This accounts for the frequent occurrence of this form of the past in fairy tales. In Ladakh proper, however, the dubitative meaning of the *thsug* has been lost, and the past in *thsug* is used alternately with the other forms of the past. Examples: *yongngadthsug*, he came; *tangngadthsng*, he gave.

Negation: *medthsug* is placed after the supine (or perhaps participle) of the principal verb. Examples: *yongnga medthsug*, did not come; *tangnga medthsug*, did not give.

Note 1.—In a few cases the present in *rag* is also used for the past, for instance, *zerrag*, I heard say. If this form is put in the negative *mi* is retained, thus *zerra mi rag*, did not hear say.

NOTE 2.—Persons with forms of the past and present tenses. Most of the forms, mentioned above, can be used with the first, second or third person alternatively. As regards certain forms showing a (never exclusive) preference for certain persons, the following paradigm might be formed :

Present.			*Past.*		
ngas	*coad*	**I do**	*ngas*	*cospin*	**I did**
khyoddis	*coad*	**you do**	*khyoddis*	*cospin*	**you did**
khos	*corug*	**he does**	*khos*	*cos, cosong*	**he did**
ngazhas	*coad*	**we do**	*ngazhas*	*cospin*	**we did**
khyozhas	*coad*	**you do**	*khyozhas*	*cospin*	**you did**
khokunnis	*corug*	**they do**	*khokunnis*	*cos, cosong*	**they did**

Future tenses.

A. Simple form.—Without an auxiliary the pure present stem is used or the future tense only in the negation. Examples : *mi cha*, shall not go ; *mi yong*, shall not come ; *mi khyong*, shall not bring.

B. Compound tenses.—*1. in*, to be, is joined to the present stem of the principal verb. Examples : *chain* (contracted *chen*) shall or will go ; *tangin*, will give ; *khyongin*, will bring.

Negation : *mi* is placed either before the pure stem or before stem with *in.* Examples : *mi cha* or *mi chen*, shall, will not go ; *mi tang* or *mi tang in*, shall, will not give.

2. chen, shall go, is placed after the classical supine (in *a*) of the principal verb. Example : *ngarang rgo chugga chen*, I shall close the door, go to close the door.

Negation : *mi* is placed before *chen* or *cha* : *chugga mi chen, chugga mi cha*, shall not close.

3. chen, shall go, is joined to the present stem of the principal verb (probably developed from the preceding form). Examples : *zerchen*, shall, will say ; *khyongchen*, shall, will bring. Even *chachen*, shall, will go, is used. This form is very frequent in common speech.

Negation : *mi* is placed before the stem of the principal verb, thus *mi zer*, shall, will not say.

Imperative tenses.

A. Simple forms.—*1.* Many verbs use the pure present stem for the imperative. Examples : *zer*, say ; *yong*, come ; *khyong*, bring ; *bor*, put.

2. Verbs, the present stem of which has an *a* and ends in a consonant, change the *a* to *o*, but do not add an *s.* Examples : *tangces*, to give—*tong*, give ; *langsces*, to rise —*longs*, get up ; *sgangces*, to fill—*sgong*, fill.

3. All verbs the stem of which ends in a vowel add *s*, *a* being changed to *o*. These alone use the full imperative stem. Examples: *coces*, to do, *cos*, do; *ltaces*, to see, *ltos*, look; *pheces*, to open, *phes*, open it; *thruces*, to wash, *thrus*, wash it.

NOTE.—*Zaces*, to eat, does not add *s*, thus *zo*, eat, is used.

Negation: All simple forms have *ma* placed before the pure present stem. Thus *o* is rechanged to *a*, also *s* is dropped again. Examples: *ma zer*, do not say; *ma tang*, do not give; *ma lta*, do not look; *ma thru*, do not wash; *ma za*, do not eat.

B. Compound tenses.—1. *tong*, give, is joined to the perfect stem of the verb (*i.e.*, *s* is added to the present stem of the verb, in all those cases when it can be done; *a* is not changed to *o*). Examples: *stances*, to show, *stantong*, show; *tangces*, to give, *tangstong*, give; *chomces*, to jump, *chomstong*, jump.

Negation: see Simple forms.

2. *cig* is joined to the full imperative stem, (*i.e.*, *a* is always changed to *o*, *s* is always added and associates with the *c* of *cig* to form *shig*; see Laws of sound, 1). Examples: *stances*, to show, *stonshig*, show; *tangces*, to give, *tongshig*, give; *ltaces*, to see, *ltoshig*, look, or with the first person *ngala yodshig*, I wish I had it; *nga shishig*, I wish I should die.

This form is used:

    (*a*) for addressing several persons, a plural form of imperative;

    (*b*) it softens an order to a wish, if applied to a single respected person; thus *zigshig*, ' be pleased ' to see.

Negation: *ma* is placed before the perfect stem (*i.e.*, *o* is rechanged to *a*, *s* is not dropped). Examples: *ma tangshig*, do not give; *ma stanshig*, do not show.

3. *ang*, also, is joined to the imperative stem, as it occurs in the simple forms. Examples: *zerang*, say; *tongang*, give; *ltosang*, look; *phesang*, open; *zosang*, eat. It is remarkable that *zosang* has the *s* again.

Negation: *ma* is placed before the present stem with *ang*. Examples: *matangang*, do not give; *malta ang*, do not look; *ma zaang*, do not eat.

4. *rgos*, must, and *chog*, may, are joined to the present stem. Examples: *chargos*, go, you must go; *tangchog*, give, please.

Negation: *mi* is placed between verb and auxiliary, thus *cha mi rgos*, do not go; *tang mi chog*, do not give, must not give.

NOTE 1.—Interjections, used with the imperative. The oh ! of the imperative is expressed either by *ai* (pronounced like the English *i*), or by *wa*; *ai* is always

placed after the verb, *wa* is placed before it as well as after it. Whilst *ai* denotes a friendly request, *wa* emphasizes a strict command. Examples: *iru yong ai*, come here, will you? *wa, iru yong*, come here immediately ; *nyid rdemo log ai*, sleep well ; *song wa*, go away.

Note 2.—If the forms of the imperative be arranged according to their respective force, the following order might be formed: (1) simple form and *ai* : *zer ai*, do say it ; (2) *shig* : *zer shig*, be pleased to say ; (3) simple form : *zer*, say it : (4) *tong* : *zertong*, well, say it : (5) *ang* and *wa* : *zerang wa*, will you say it immediately ?

Reduplication (Reiteration) of the verb.

If in the present, perfect, future and imperative tenses the stem of the verb be reiterated, the reiteration serves to emphasize the verbal idea, and by *da* and *ni*, a following ' but ' is intimated :

1. Present tense :   In the affirmative *ni*, *ning*, or *da* is placed between the reiterated stem.   Examples : *zer ni zerdug*, well, he says, he really says, but, etc. ; *tang da tangdug*, well, he gives, he really gives, but, etc.

2. Preterite : *da* is generally inserted between the present and perfect stems.   Examples : *khyer da khyers*, it is really taken away, but ; *song da song*, he is really gone, but (here the perfect stem is used in both cases) ; *zer da zers*, he really said, but, etc.

Negation : *ma* or *da ma* is placed between the two stems.   Examples : p*khyer ma khyers*, he really did not take it away ; *zer da ma zers*, true, he did not say it.

3. Future tense : *da* or *ni*, *ning* is inserted between the reiterated present stem.   Examples : *zer ning zerin*, well, I shall say ; *tang da tangin*, well, I shall give it, but, etc.

Negation : *mi* or *da mi* is inserted.   Examples : *zer mi zerrin*, I shall really not say it ; *tang da mi tangin*, I shall never give it.

4. Imperative : *da* is inserted between present and imperative stems. Examples : *tang da .tong*, give it ; *za da zo*, eat it ; *yong da yong*, come here ; *song da song*, or, sometimes, *cha da song*, go away.

Negation : *ma* or *da ma* is placed between the reiterated present stem. Examples : *tang ma tang*, do not give ; *cha ma cha*, do not go ; ₂*yong ma yong*, do not come.

5. Durative : For expressing the conjunctions ' while, whilst,' the verb is reiterated.   See also Gerund in *in*.   Examples : *guco tangin tang- in dugsong*, they remained here, making noise (all the time) ; *nga gor gorla iru dug*, stay here, whilst I stop away ; *kharzongngi yachula ltalta chubii ldamchu yang bud*, whilst looking at the glacier-water of

the Khardong pass, the pond-water even of Chubi (a village) is lost (a proverb).

6. The present stem of the verb is generally reiterated before *thsugpa*, until, wait until. Examples : *nga cha cha thsugpa shring*, wait, until I go ; *yulla hleb hleb thsagpa zaces ma thob*, we received no food, until we arrived in the village.

THE CAUSATIVE.

The Ladakhi makes use of two causatives, the ancient causative and the modern causative.

The ancient causative places *s* before the stem of the verb ; instead of *s* sometimes *r* is used ; before *l*, *h* is placed : *e.g.*, *nyalces*, to lie down, *snyalces*, to make lie down, put to bed.

The modern causative uses the auxiliary *chugces*, to put in (this is the causative form of *zhugces* [instead of *jugces*] to go in, enter). This *chugces* is placed after the present stem of the verb and the construction is the same as with compound verbs.

Types of the ancient causative :

I. Type	$g = sg$	(Ladakhi orthography *sk*).
II. Type	$g = kh$	(according to Conrady's demonstration *sg* becomes *kh*).
III. Type	$kh = sk$	(ought to be *skh*, but this is an impossible combination in Tibetan).
IV. Type	$kh = k$	(probably developed out of the preceding type, *s* having been dropped).

I. Type : g = sg (sk, sp, etc).

gangces, to be full.	*sgangces,* to fill (*skang*).
barces, to burn.	*sbarces,* to light (*spar*).
gulces, to be moving, shaking.	*rgulces,* to shake.
dreces, to be mixed.	*shreces,* to mix (see Laws of sound, *2*).
jarces, to adhere, stick to.	*zharces,* to fasten, affix (parallel to Laws of sound, *1*) *sjarces,* becomes *zharces.*
nyalces, to lie down.	*snyalces,* to put to bed.
drulces, to go.	*shrulces,* to make go, exercise a horse, child, etc. (Laws of sound, *2*).
langsces, to rise.	*hlangces,* to make rise, raise.

cagces, to be broken.

shagces, to break (= *scagces*, Laws of sound, *1*).

logces, to go, come back.

hlogces, to bring back.

gonces, to be clothed.

sgonces (*skonces*), to clothe.

gusces, to be smeared.

sguces (*skuces*), to smear.

drigces, to be alright.

sdrigces, to make right.

gyurces, to become, to be turning.

rgyurces, to turn.

II. Type: *g=kh.*

budces, to cease, disappear.

phudces, to stop.

drices, to be diminishing (*e.g.* water in the river or water from a pot).

thrices, to take off (*e.g.*, the stitches when knitting).

bingces, to come, flow out.

phingces, to take out.

zhigces, to be destroyed.

shigces, to destroy.

zhagces, to be split.

shagces, to split.

zhugces, i.e., *jugces*, to enter.

chugces, to put in.

babces, to come down.

phabces, to throw down.

beces, to be, become open.

pheces, to open.

buces, to be blowing (wind).

phuces, to blow.

III. Type: *kh=sk.*

khorces, to cover, surround, whirl about (of snow, fog).

skorces, to go round, turn a wheel (in a mill).

kholces, to be boiling.

skolces, to cook.

phoces, to come to another place (*e.g.*, water spilled).

spoces, to take to another place (*e g.*, a table to another room), take another's work.

IV. Type: *kh=k.*

thonces, to come, run out.

tences, to take, pour out, utter (of the voice).

chadces, to be cut off (wind, sickness).

cadces, to cut.

thsugces, to take root, grow.

tsugces, to plant (trees).

chunces, to be tame.

cunces, to tame.

thsoces, to be boiling.

tsoces, to boil.

Quite irregular is *zhonces,* to ride ; causative, *skyonces,* to put on a horse (make ride).

A few verbs take *s,* but without a causative sense. Example : *phangces,* to throw away ; *spangces* to give up (in a spiritual sense). In most cases, however, *phangces* is used both ways.

The modern causative with *chugces* has the same construction as the compound verbs.

Compound verbs.

Compound verbs are those with two syllables in the stem.

In the affirmative the termination or the auxiliary is placed after the second of the two syllables. Examples : *hagoste,* understanding ; *chachugdug,* makes go, sends away ; *hagospin,* I understood.

In the negation of past and future the negative particle is placed between the two syllables of the stem. Examples : *nga darung nyid mi login,* I shall not yet sleep; *ha ma gos,* he did not understand ; *yong mi chugin,* I shall not make him come; *yong ma chugspin,* I did not make him come.

In the negation of the present tense the two syllables are not separated, and the latter of the two syllables takes the *a* of the supine. Examples : *nyid logga mi dug,* he does not sleep; *ha goa mi rag,* I do not understand ; *cha chugga mi dug,* he does not make him go.

Passive Constructions.*

1. In verbs with two stems (see ancient causative) the simple or neuter form is used for the passive, the causative form for the active. Example : *khangpa zhig thsar,* the house was destroyed ; *khangpa de shigkhanni mi,* the man, destroying the house (who destroyed the house).

2. Of the two participles the present participle has an active meaning, the past participle a passive meaning. Example : *tangkhanni mi,* the sending man, the man who sends, is active ; *tangskhanni mi,* the sent man, the man who was sent, is passive.

3. A passive of some active transitive verbs is formed by putting them in the gerund in *te* and taking *dug* or *yod* for auxiliary. Examples : *khyongste dug,* it is brought ; *ige driste dug,* the letter is written. This form cannot be used with all verbs, but is idiomatic with many verbs.

4. Most forms of the past may be used in an active sense as well as in a passive sense (with active transitive verbs).

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* The constructions *ngas cospin,* etc., must not be considered as passives ; *ngas cospin* does not mean ' it was done by me,' but ' by me was doing.'

In the active the subject takes the instrumental, and the object the accusative or dative. Example: *ngas las de cospin*, I have done the work.

In the passive the object of the action is put in the nominative. Example: *las de cothsar*, the work was done.

5. All active transitive verbs form the passive indirectly by changing the order of the sentence. Thus the nominative of the English passive sentence is changed to the dative or accusative of an active sentence. Thus instead of ' I am loved,' we say ' he, she, it loves me.' Examples: *khos ngala yasha corug*, he makes love to me, I am loved; *khos ngala rdungdug*, he beats me, I am beaten by him.

THE DUBITATIVE.

1. Supine in *a* and *yoddro*, sometimes contracted to *addro*. Example: *tangnga yoddro*, perhaps he will give.

2. Stem of the verb and *indro*. Example: *tangindro*, perhaps he will give.

3. In Lower Ladakh *inthsogs*, joined to the stem, is often used with a dubitative meaning. Example: *tanginthsogs*, perhaps he will give. Also *khag, kyag*, joined to the stem of the verb, is often used in a similar sense.

NOTE.—In many cases *cishe*, who (what) knows, put at the beginning of the sentence, will suffice.

AUXILIARIES.

The Ladakhi makes use of three words meaning ' to be ': *dugces, inces*, and *yodces*. These may often be used alternatively. All form a preterite: *dugs* or *dugsong, inben, yodpin*. In the past, *yodpin* is the most generally used. A future is formed by *dugces* only: *dugin*. The future tenses of *chaces*, to go, become, and *yongces*, to come, to happen, are often used instead.

The negations are: *midug, man (main), med (mi yod)*, for the present tense; *ma dugs, ma dugsong, medpin*, for the past; *mi dugin* for the future tense.

Cases in which only one of the three can be used :—

yodces is used to signify a possession (= to have). Example: *ngala specha sum yod*, I have three books.

If a condition has to be expressed by a sentence the predicate of which is not a verb, *yod* and *in* are used before the *na* of the condition.

Inces must be used for the copula, if the predicate is a substantive and the subject a living being. Example : *mi de ladagspa zhig in*, that man is a Ladakhi.

dugces is mostly used for 'be' whenever it means something like 'to live,' 'to dwell.' Example : *mi de khangpai nangna dug*, that man is in the house ; but *yod* is sometimes used in the same sense.

If the predicate is an adjective, *yod* is preferred (but not exclusively) in the affirmative, *dug* in the negative. Example : *ri thonpo yod*, the hill is high ; *ri thonpo mi dug*, the hill is not high.

THE ADVERB.

*I.—Primitive Adverbs.—*For expressing the 'not' of the negation, *mi* and *ma* are used. Summary of the use of *mi* and *ma* :—

ma is used :——

(1) with all forms of the preterite, thus : *ma jung*, it did not happen ; *ma cospin*, I did not do it ;

(2) before the imperative, thus : *ma tang*, do not give ;

(3) before the *na* of the conditional. Example : *khyorangngis las di ma thsarna*, if you do not finish the work ;

(4) it is generally used before the gerunds in *te* and *pasang*, as the facts narrated in these sentences are generally considered to have happened before the concluding sentence ;

(5) before the supine in *a*, if it is used in a gerundial sense. Example : *cang ma zerra bingste song*, he went out without saying anything.

mi is used :—

(1) in all forms of the future, thus *ngas las di mi coin*, I shall not do this work ;

(2). with all forms of the present, thus : *kho yongnga mi dug*, he does not come ;

(3) with the gerund in *in*, thus : *mi tangin*, not giving ;

(4) before the infinitive (of present and future), thus : *las de diring mi thsarcesla mangpo gors*, in order not to finish the work to-day, they loitered much.

There are many adverbs which are always used with certain verbs and form idiomatic phrases with them.

EXAMPLES :

shrabba shribbe thongces,	to see only a mist.
throb rtsigces,	to pile up all (bricks, wood, etc.).

lib cagces,	to break everything.
lib yongces,	to come suddenly.
lib chongshes (lcebces),	to jump suddenly (on a horse).
mog shreces,	to mix altogether.
mog kholces,	to whirl about (many birds, men).
rug (rob) duces,	to sweep everything (clean away).
chab yongces,	to come at once.
shrarara shrarsong (chaces),	to go straight on, without delay.
jababa bab chaces,	to walk softly, lingering.
skoag kogces,	to snatch away.
doag nences,	to fetch quickly, to pick up (learn quickly).

II.—Derived Adverbs.—Those derived from an adjective do not differ from the original adjective, thus : *rgyalla,* good, well ; *gyogspa,* quick, quickly.

Often the adverb is transcribed by *lugs,* way, manner, or similar words. Example : *de yamtsanni lugsla jung,* it happened in a funny way.

Adverbs are derived from verbs by putting them in the gerund. Examples : *gorte,* slowly, from *gorces,* to loiter ; *drulte,* on foot, from *drulces,* to walk ; *zhonte,* on horseback, from *zhonces,* to ride.

Adverbs of place are derived from substantives or pronouns, by adding some local postposition. Many of them are not different from the corresponding postposition ; even *iru,* here, can be used as a postposition with the genitive, thus : *ngai iru yong,* come here to me. A few of the most commonly used are : *thurla,* downwards ; *gyenla,* upwards ; *deru,* there ; *denas,* then, from there.

THE POSTPOSITION.

What Jäschke calls simple postpositions have already been described as case endings. *Dang,* with, by means of, might be added.

COMPOUND POSTPOSITIONS :

I.—Governing the genitive :

nangna, within, inside.	*stingnas,* after, behind (time, place).
nangla, into.	
nangnas, out of.	*ka, kh athogla,* on, upon, above.
rgonas, through.	*khanas*
khanas, through, by.	*khathognas* } from above.
stingla, after (time).	*zhesla,* after (time, place).

pharkhala, beyond, on the other side.

yognas, from beneath.

gyenla, upwards, uphill.

gyennas, from above.

angola, thither.

ingola, hither.

chogsla, in the direction of.

barla, between.

tsa, near, before, towards.

dunla, before.

skundunla, before (a respected person).

dunnas, from before.

gyabla, behind.

gyabnas, from behind.

nganla
ngunla } ago, before.

yogla, under, underneath, below.

thsurkhala, on this side.

ltagpala, above.

thurla, downwards, down hill.

thurnas, from below.

phila, for.

chogsnas, from the direction of.

thsabla, instead of.

phugsla or *bugsla*, within, at the far end of (a room, valley).

NOTE : In Lower Ladakhi many of these are governing the accussative.

II.—*Governing the accusative :*

thsugpa
thsagpa } until.

dang nyampo, with.

gyudte
zhugste } through.

thsogse
thsogsla } like.

dang nyemo, near.

nangltar, like, according to.

III.—*Governing the ablative :*

pharla, since.

angola, thither, since.

THE INTERJECTION.

The use of *wa* and *ai* with the imperative has been described under Imperative. The following are some of the more commonly used interjections : *wa kun* (*gun*) or *wakunne*, oh, you all ; *la*, oh, is said instead of *wa* in Lower Ladakh ; *ale*, isn't it so ? *ongle* or *oale* or *khas, khassale*, well, yes.

THE CONJUNCTION.

I.—*Coordinate conjunctions.*—The common word for ' and ' is *dang*. It is, however, not often used for connecting whole sentences, but several subjects, objects, etc., in the same sentence (contracte dsentence). Example : *ser dang mul dang lcags de thsangma deru yod*, there are gold, and silver, and iron, these all.

For connecting whole sentences, instead of *dang* the gerund in *te* is used; often *yang*, and, also, placed at the head of the following sentence, may be added. Example : *kho iru yongste, logste song*, or *kho iru yongste, yang logste song*, he came here and went back again.

yang, when repeated, has the meaning of ' as well as ' (Latin *et—et*). Example : *thruggu yang yongs, ama yang yongs*, the child came as well as the mother.

yangna means ' or,' and is used for connecting several subjects, objects, etc., in a contracted sentence. Example : *ser yangna mul ci khyongnayang*, gold or silver whatever you bring.

In many cases the ' or ' connecting coordinate sentences is expressed in the following way : the verb of the first sentence takes the *a* of the interrogative, the second sentence is affirmative, no conjunction is placed between the two. Example : *ladagsla chenna, khaculla chen*, will you go to Ladakh, or will you go to Kashmir ?

yangna, repeated, means ' either—or ': *yangna rtsogpo inna yangna lenba inna, ngas mi shes*, either he is wicked or he is lazy, I do not know.

For expressing ' but,' *inkyang, inskyang, innayang* may be used ; but it must be mentioned that Ladakhis practically do not use these words at all. (In the Kesarmyths—60 large pages—none of these words can be found.)

Another Ladakhi way of expressing ' but' is that of using *ni, ning*, in the sentence with ' but.' Example : *nga songpin, kho ning ma song*, I had gone, but he had not ; *mikun song, khurru ning ma khyers*, the men are gone, but the loads are not taken.

A conjunction ' for ' does not exist in Ladakhi. As the Kesarmyths show, the Ladakhis are not in need of it. It may be expressed by *ci phila zerna*, if one asks why, or simply *ci phila, cila* may be used.

II.—*Subordinate conjunctions.*—As many of the conjunctions are properly speaking relatives (*garu* the terminative case, *ganas* the ablative case), the use of the relatives must be defined first. Most of the English subordinate conjunctions do not exist in Ladakhi, and have to be expressed by other words and forms.

1. Use of the relative pronouns :—If the subject, object, or adverbial adjunct of the chief sentence be expressed by a subordinate sentence, then the subordinate sentence is introduced by a relative pronoun. Then the subordinate sentence is placed before the chief sentence and often takes the *na* of the condition. Examples : *sus ngazhala yasha cona*,

mi des ngazhala chadpa phogchugdug, who loves us, punishes us ; *nga garu thaddug, deru chen*, where I please, there I shall go.

This construction is not compulsory, and the following may always be used instead of it.

2. If the subordinate sentence contains an attributive adjunct to the subject, object, or an adverbial adjunct of the principal sentence, then the verb of the subordinate sentence takes the genitive of the present or past participle—according to the meaning of the sentence—and is placed before that part of speech to which it belongs. Example: I beat the man who does wrong. Here ' who does wrong ' is attribute to ' man,' and so we say : I beat the wrong doing man, *digpa cokhanni mila rdungdug.*

NOTE.—If a subordinate sentence expressing the subject is constructed according to 2, the participle cannot be put in the genitive, but must be used as an independent subject in the nominative or instrumental. Example: *ngazhala yasha cokhannis ngazhala chadpa phogchugdug*, he who loves us, punishes us.

3. A conditional sentence is very much like a relative sentence under 1. Then *galte*, if, takes the place of the relative, and the sentence is concluded with *na*. This *galte*, however, is generally left out ; when used, it emphasizes the ' if.' Example : *galte ngai tsa yongna, zaces thobin*, if you come to me, you will get food.

4. Subordinate sentences introduced by the conjunctions ' although ' or ' in spite of ' are constructed like conditional sentences, and *yang*, also, is added to the *na*. Example : *ngala zurmo yodnayang (naang), nga aru songbin*, although I had pain, I went there.

5. Sentences introduced by 'just as,—so,' are construed similarly to the relative sentences, the subordinate sentence beginning with *gazng, gazugla, gazuggis*, the principal sentence with *dezug, dezuggis*. Example : *gazuggis las cona (or corug), dezuggis khyorangla hla thobin*, as you work, so you will get wages.

6. To express the idea of simultaneousness (conjunctions ' while, when, whilst'), we may use the following forms :

> (a) *inzhig* or *inzhigdang* (see Gerund in *in*) is joined to the stem of the verb. Example : *las de coinzhigdang kho hleb*, whilst I did that work, he came.

> (b) The verb takes the classical supine in *a*, and the ending *zamshigla* is added. Example : *las de coa zamshigla kho hleb*, whilst I did the work (at that very moment) he arrived.

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(c) *zana* or *zanas* is added to the stem of the verb. Example : *las de cozana kho hleb*, he arrived, when I did the work.

(d) The verb is put in the gerund in *te* (*ste*). Example : *ngas las de coste, kho hleb*, he arrived, whilst I did the work (near the end of it).

(e) *nam*, when, is placed before the verb of the subordinate sentence, and *na* concludes it. Example : *ngazha deru nam hlebna, kho yang hlebin*, when we shall arrive there, he will also arrive.

(f) The verb takes the classical supine in *a*, and *dang* is added. Example : *deru skyodda dang*, whilst going there.

(g) *kyia* (corrupted from *kyimala*) is added to the verbs. Examples : *nyima sharkyia kho song*, when the sun was about to rise, he went off ; *khyongkyia*, when he brought it.

7. To express the word 'since,' *pharla* is placed after the ablative of the infinitive (ending in *ces* or *pa*). Example : *khyorangla nad phogpanas pharla khyorang ma thongs*, I did not see you, since you were ill.

8. To express 'until' or 'till,' *thsugpa* (*thsagpa*) is placed after the reduplicated stem of the verb. Example : *khyorang ngazhai tsa yong yong thsugpa ngazha iru dugs*, we sat here, until you came to us.

9. To express the conjunction 'before,' *nganla* or *ngunla* are used. Before one or the other of these words the comparative particle *sang* is placed. Example : *ngazha chaces sang nganla kho hleb*, he came, before we went.

Or the verb takes the classical infinitive in *ba*, *a*, and the negation *ma*. Example : *ngazha ma chavai nganla kho hleb*, he arrived, before we went.

10. To express 'as often—so often,' the verb of the subordinate sentence might be included in *nam—naang* (*nayang*). Example : *nam yongnaang, khyorangngis nga thongin*, whenever (as often as) you come, (so often) you will see me.

11. To express the conjunctions 'because, for the reason, in order to, that,' either *phila* with the genitive of the infinitive, or *la* added to the infinitive, or *pasang* added to the perfect stem are used. Examples : *ngalte yodcessi phila pholong zhiggi khala dugspin*, or *ngalte yodpasang pholong zhiggi khala dugspin*, because I was tired, I sat down on a stone ;

logste yongcessi phila (or *yongcesla*) *khola bodpin*, that he might come back, I called him.

12. To express 'by means of,' *rgonas, khanas,* and *dang (nyampo)* are used with the infinitive. Example: *zhag dang nyungngun zhig hlabcessi khanas ngala hlobs mangpo thobsong*, by (means of) learning a little every day, I made much progress.

13. To express 'so much the more, so much the less,' *mangnga* is used. Example: *dagsa stonla khyagsna, stingla gunla mangnga khyagsin*, if you feel the cold now in autumn, so much the more you will feel it in winter; *dagsa ma thobna, stingla mangnga mi thobin*, if you do not get it now, so much the less you will get it afterwards.

NOTE.—The preceding pages will have shown plainly that in very many cases postpositions are used instead of conjunctions, and that the subordinate sentence becomes part of the principal sentence.

THE SENTENCE.

Arrangement of words.—The verb invariably concludes the sentence. There is no strict rule as regards the arrangement of the other words in a sentence, but the general arrangement is the following: (1) adverb or adverbial phrase of time and place, (2) subject, (3) object, (4) verb. Example: *diring ngas ige zhig driin*, to-day I shall write a letter.

The order of the words belonging to a substantive, is this: (1) the genitive, (2) the governing substantive, (3) the adjective unless it is put in the genitive before, (4) the demonstrative pronoun, *di* or *de*, (5) the numeral, (6) the indefinite article. Example: *ngai bomo chungngun di*, this my little daughter; *rasmarpo zhig*, a red linen; *yul chenmo sum*, three large villages.

The interrogative sentence.—An *a* must always be added to the verb at the end of the sentence, if the sentence has no direct interrogative word such as 'what, how, who, where,' etc. Examples: *khyorang yonginna*, will you come? *su yongdug*, who comes?

The indirect question, introduced by 'if' or 'whether,' must be turned into a direct question, and to express the doubt, the verb is given both in the negative and the affirmative. Example: *khola khyorang yongnginna mi yong, drispin*, I asked him whether he would come.

In *indirect speech*, including wishing, thinking, the speech is generally turned into direct speech. Example: *khyorang diring yongin, sam*, I thought you would come to-day.

If the verb *inces* of the subordinate sentence is in the same tense as the verb of the chief sentence, it may be put into the infinitive (in *ba* or *ces*), and the subordinate sentence becomes part of the chief sentence. Example: *ngas dezug inba thsorrarag,* I heard that it was so.

NOTE.—The classical language uses the supine in *par* in this case instead of the infinitive. The Ladakhi *inba* seems to be an infinitive, as it may always be replaced by *inces,* never by *inces la.*